Gi 325 174 Gi [177]

/569 cont./ be overlooked that the Goldi designations for these things have nothing in common with the Gilyak ones. All this seems to suggest that the Goldi obtained their smith's art from a party, that is to say, from the Manchu-Chinese immediately adjacent to them, other than the Gilyak, but the Olcha through the latter.

A G 325 19

On the other hand the following additional facts indicate that the Gilyak owe their knowledge of iron and its treatment to the Japanese. Exactly the same manner of forging iron as among the Gilyak is also found among the Ainu on Sakhalin. Mamia Rinsô devotes a special section to this subject in the description of his journey through Krafto (Sakhalin) and a part of the lower Amur region (2). In his time (1808) iron-forging was

A [439]

2. Siebold, Nippon, VII, p. 187.

practiced only very little by the Ainu on Sakhalin, indeed, only here and there by a few old people, because the iron tools imported from Japan, which naturally were of much better workmanship, had already been generally disseminated among them. Prior to this, however, they devoted themselves to manufacturing what they needed in iron weapons and utensils themselves, and, to be sure, out of iron which they obtained by barter with the Japanese in Ssiranussi. Mamia Rinsô describes their procedure in forging the iron, and this agrees completely with that described above for the Gilyak: he mentions the two bellows made out of sealskin or fish skins and lying on the ground side by side, the bellows tubes covered or weighted down with earth up to the common opening, the simultaneous participation of two men in the work, etc. Subsequently (3), in speaking of the

3. Ibid., p. 194.

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Smerenkur (Gilyak) of Sakhalin, he expressly states that they have the same method of forging iron as the Ainu. To be sure, despite the fact that he further notes that the Ainu make the

A /569 cont./
114 cutting edges of their weapons in Japanese fashion and that in
325 general their method of forging is "approximately the same as
●17 in Japan," still Mamia-Rinsô does not draw the obvious conclusion that the Ainu have to thank the Japanese for their knowledge of iron and other metals and the working of them, and, indeed, he maintains instead that they did not learn their manner of forging iron from any other people, but rather seem to have invented it themselves. This should not surprise us, however, because the careful traveler gives in his short and sober report only what was
A seen and experienced by him and stays away from all categoriza-
325 tion and conclusions. It therefore even more establishes beyond
17 doubt that the spread of iron and the art of working it took place from Japan to the Ainu of Jesso and Sakhalin and through them to the Gilyak in a very ancient period, a period which is too far back for any accounts or traditions concerning that event to have been preserved among the Ainu at Rinsô's time.

/570/ Finally, the fact, too, that the Gilyak iron utensils
G and weapons, knives, spears, and the like are for the most part
325 of the same form as those of the Ainu and that the figures en-
17 graved or inlaid in other metals on the more elegant weapons are often reminiscent of Japanese patterns -- as was noted above (1)

1. See p. 597.

with reference to the decorations on their clothing and on various wooden and bone implements -- this fact stands in agreement, or at least not in contradiction, with the Japanese origin of the familiarity of the Gilyak with iron and the working of it. There is only one thing that might appear strange at first glance, namely, the fact that the greatest skill of the Gilyak in forging iron is not found on Sakhalin, but on the Amur and therefore in that section of their habitation area which is the farthest from Japan and, on the other hand, is most open to Manchu-Chinese influence. This can be explained, however, on the basis of
OOO political conditions. According to Mamia Rinsô's testimony,

K 823 A 439 823 186

/572 cont./ their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be A 439 439 435 seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

G A K 439 ● 17 325 For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

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1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, G A K 174 325 to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior